

ENTHUSIASM

Above U^{*}. 7. 194

ATHEISM:

Or,
Divine Inspiration
and Immediate Illumination
[by God Himself] Asserted.

And the Children of Light Vindicated:
In Answer to a Book, entituled,
The Danger of Enthusiasm Discovered.

By George Whitehead.

Job 32. 8. *There is a Spirit in man, and the
Inspiration of the Almighty giveth them Un-
derstanding.*



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A N Introductory Epistle.

Serious Reader,

IT is not for Disputation or Contention sake that we thus appear in this Controversie, but singly for the Truth's sake, and the Information of the Honest-Hearted, who are enquiring after God's Way of discovering himself to the Soul: And that they may not be stumbled by those Groundless, Blind and Confused Assaults that some ambitious and scornful Minds do make against God's Immediate Way of Illuminating, Inspiring and Teaching his People, who obey and follow that True Light which lighteth every man that cometh into the World, even in an Immediate Way in some degree, which we assert in Opposition to meer man's Teaching, and to that dark and unlearnaed State, wherein People have been kept ever learning under Humane Traditions and Un-sent Teachers; for this we are mis-represented to the World, as opposing God's Teaching by Instruments, or

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true Ministers, which is a gross Perversion; for though we have often call'd people to cease from man & man's teaching (who speaks Divinations of his own Brain, and not from the Mouth of the Lord) that they might wait upon God to be taught; yet not to cease from or reject Christ's Ministers, or his speaking by them; but have owned Christ's Teaching both immediately & instrumentally, as he pleaseth, by his Light and Testimony, in order to bring man to God, who is Light, and the All-sufficient Teacher: it being written in the Prophets, That they shall be ALL TAUGHT OF GOD, which is his very Way and Method of drawing men to his Son.

But our Opposer of *Enthusiasm* (as he stiles our owning Immediate Illumination or Inspiration, without man's Teaching) he confines Immediate Revelation from Christ to the first Promulgators of the Gospel, and saith, *God's ordinary Way and Method of trans-mitting the Knowledge and Faith of the Gospel downwards to others successively was by such mens teaching it to others, as had themselves learned it of the Apostles, or others that taught the same Doctrine.*

Herein he talks like a *Papist*, however he is
pleas'd to revile us with *Incivilities*, and
to compare us to Orders among the
Papists:

Papists: But this his Method of transmitting the Knowledge of the Faith successively in Opposition to immediate Illumination and Inspiration, we can no more allow of as any real Proof of this man's Ministers being truly called and authorized to preach (nor yet that he and his Fraternity have this way received the Knowledge of true Faith, which stands in the immediate Power of God) then we can own the *Pope* to be *Peter's Successor*. Surely the Virtues and Fruits of God's Spirit, which are necessary to the true Ministry, are not successively derived to them by outward Tradition: Besides, the successive transmitting the Apostles Doctrine to Posterities, doth no more prove the Priests Ministers of the Gospel (as he calls them) then it proves the *Quakers* or any others (who have the same Doctrine) such Ministers.

It's true, that *Timothy*, *Titus*, and others, who had Gifts in them for the Ministry, were approved by *Paul* and others of the primitive Elders for the VVork; pa. 24. but this is no Proof that this Opposer's Ministers are either so gifted or approved.

But if we run them backward to prove their Race and Call successively, its most likely to stop and center in the Pope, if they will per-

sist in denying an immediate Mission or Illumination from God as their VVarrant.

VVhilft this Anti-Enthusiast construeth Christ's enlightening every man that cometh into the World, *Jo. 1.9.* to be only *p. 15, & 41, 24, 23.* unto which he opposeth Gospel-Light and the Faith of Jesus Christ, he is inconsistent with himself, in granting, that by *this Light* (which he also calleth the Faculty of Reason & Understanding) man may know that there is a God, and that he is to be worshipped, and that it may possibly be a Light sufficient to direct the Heathen to as much as God expects

pa. 79. from them ; As also, that most of the Precepts of the Gospel are desirable in themselves, viz. to love and worship God ; to Repent of that which hath been ill done ; to be Sober, Chaste and Temperate ; to do to others as we would be done to our selves, in Point of Equity, Fidelity and Charity ; to be Humble and Meek, Patient and Contented, and the like, &c. and these with their certain Relation to a future happy State. And that there

p. 80. is no man that acts according to the best Reason of his Mind, but would chuse these things, &c.

Observe, Serious Reader, here, that this uni-

universal Light of Christ in man, which he calls *Reason*, directs men to chuse those Precepts of the Gospel, which tend to their future happy State; and why then he should deem this Light (wherewith Christ enlighteneth all men) but *natural* and *created*? we see neither Reason nor Scripture-Proof from him, that there should be two such inward Lights, as a *Gospel-Light* peculiar only to some, and a *Created Light*, common to all, that directs man to chuse those Preceprs of the Gospel, which tend to a future Happiness (no more then he shews for two kinds of inward Darkness) This Distinction appears both Unscriptural and Contradictory; and the most gross Contradiction, to render this Universal Light as not sufficient to direct men to believe in the Son of God, when it shews those weighty Precepts of the **Gospel**, which tend to a future happy State.

Again, Our Antagonist, as if he were set upon it, to divert peoples Minds from this inward Light of Christ, and from attending thereto for God's immediate Teaching, he perverts the Scripture, where on 2 Pet. 1.19. he saith, *That the Mind of God touching Salvation, before and under the old Covenant, was but obscurely made known by dark*

*Prophecies, which are therefore said to be a Light
shining in a dark Place.*

Which is, as if in the Dayes of the Gospel and New Covenant the Apostle Peter directed Believers back to those dark Prophecies under the Old, to take heed thereunto, as unto a Light shining in a dark Place ; or as to read his words after this man's sense thus, *viz. We have also more sure Dark Prophecies under the Old Covenant, whereunto ye do well that ye take heed* (And what then is not so sure as they ?) Whereas it was that living Word or Light of Christ in them, whereunto they did well to take heed, as unto a Light shining in a dark place, until the Day dawned, and the Day Star arose in their Hearts : This inward Light, though for a time it shineth as in a dark place in man, yet it leads them that believe and follow it to the Day of Christ, who is called the Bright and Morning-Star, and who is the only Way and Rule to all the Children of the Light.

But this Writer, as but a meer Literal Professor, and Traditional Out-side Christian inveys against those that (he faith) have p.98. vented high Speculations, and almost or altogether unintelligible Notions, and new-coyned Phrases & Expressions concerning the Work of

of God in the Soul, and of Union with Christ, and Communion with God, of living by Faith, and walking in the Spirit, and that these have been accounted Evangelical Preachers: And tells us, That this Way obtained a great Reputation among a great many of Christian Professors, and that many Persons have been tempted hereby, &c.

Here the serious Readers may take a View of the man's Ignorance and Scorn, thus to slight and contemn those Serious and Scriptural Expressions, of the Work of God in the Soul, Union with Christ, Communion with God, living by Faith, and walking in the Spirit; such Phrases as these he counts unintelligible, and new-coyned: You may easily perceive what little Understanding he hath in the Mysteries of God, and how much void of the true and spiritual Speculation concerning the Dispensation of the New Covenant, and Spiritual Condition of true Christians therein.

Again, This Opposer concludes, *That if we do not make the Doctrine of Christ in the Scriptures the adequate Rule of the Motions and Inclinations of our Minds, and Actions of our Lives, whereby to know when they are of God, and when not;*

we

we have then no certain Rule to go by, but are continually liable to most Horrible Mistakes.

See here how he hath shut out all Divine Light, Spirit, and God's immediate Teaching, both from being in us, and from being any certain Rule (though we do not oppose what the Spirit teacheth, to Christ's Doctrine; for the Spirit teacheth the same immediately) Yet what is it but to promote *Atheism*, to exclude God, and Christ, and Spirit, and Light within, as no certain Rule, and to exalt the Scriptures above them all, and to give the Scriptures that high Epithete which no where they give themselves, as, *Adequate Rule of Inward Motions and Inclinations*; Whereas the inward Light of Christ, which makes manifest all things that are reproved, is therefore the most suitable Rule to try inward Motions; for unto this Light he that doth Truth cometh, that his Deeds may be manifest that they are wrought in God; and it is the same Light that reproveth the Evil Deeds of those that hate it, see *John 3. 19,20,21*. It is not two kinds of inward Lights, one Natural, and another Spiritual.

The kind of Language which this Writer treats us withal and applyes to us, is such censorious, harsh and scornful Stuff as follows,
viz.

viz. Enthusiasts, call'd Quakers ; Narrowness, Austerities & Incivilities ; Deceived ; Proudly exalt, and justify your selves ; Great Absurdities ; Your great Talk of your Light within ; abused that 1st Chapter of John, vers. 9. Your Enthusiastical Notion (viz. touching the Light of Christ within) You stumble ; Your Wild Notion of men's being guided by the Internal Teachings of the Spirit, without Outward Teaching ; Your bold and confident Assertion, Enlightened ; not in your pretended Way, a very ill Mind ; False Accusers ; Romish Factors : You Dismember ; Tergiversation and Shuffling ; Pretences for a Blind ; Your Enthusiasm ; Enthusiastical Fancies ; Your Spiritualizing Baptism,

* So there is a Spiritual Baptism; and an Eating and Drinking with Christ in his Kingdom.

and the Lord's Supper * ; Your invented Mystery of the Redemption of the Seed || in men ; Your New Notions and Specula-

|| See Isaiah 53. 10, 11.
Psalms. 22. 30. Jo. 6. 39.
Gal. 3. 16. & 4. 19.

tions of your being taught only by the Light within ; No Light in you ; Desperate Error ; New Mystical Notions ; Taught of God immediately ; These Dreams, Fancies and High Conceits ; You have cryed down the Bravery and Pride of the world, which others retain ; Voluntary Humility ; Vainly Pufft Up ; A

Rough

Rough Garment to deceive ; Ravening Wolves
 Your own Conceits ; Inward Pride ; Over-
 valuing your selves ; Groundless Confidence ;
 Strangely deluded ; Your Whimsies and Phan-
 tasies bring a Scandal upon the Christian Reli-
 gion, to encourage Romish Agents ; Your New-
 affected Modes and Phrases did insensibly lead
 you from one Novial Conceit to another, until
 you have exceeded all Bounds of Sobriety, and
 become perfectly Drunk ; Your New Taken-up
 Way not Spiritual, but Carnal ; More Self-
 conceited, Proud and Disdainful, &c. With
 more such hard Language and manifest Un-
 truths (together with plain Contradictions)
 hath this Opposer of Immediate Illumination
 treated us ; for which, I say, the Lord grant
 him Repentance and Forgiveness.

We have Information of his Name, and
 what an uncertain Temporizer he hath been
 in his latter years about Religion ; but under-
 standing that in former times he has had a Sin-
 cerity in him, & believing that he hath sought
 after Good Things and more Spiritual Mat-
 ters formerly then now, we forbear publish-
 ing his Name at present (seeing he was not
 willing to it himself) desiring that he may
 secretly consider these things, and this follow-
 ing Answer ; and that the Lord may give him
 Understanding, to acknowledge his Truth :
 For,

For, God knows, we would not have him dye under the Guilt of his Apostacy, and Iniquity he hath brought upon him by his Groundless and Fruitless Opposition against God's Truth and People.

The Substance of the following Answer was written soon after his Book came out, but the Accomplishment and Publication was hindered by other Matters of more Weight interposmg.

I desire the *Reader* to take notice of one Instance that makes for us, and against our Opposer (on the behalf of God's immediate Mission, Inspiration and Teaching) out of the *Book of Martyrs*, namely, A.D. Mon. *J. Hus*, on the behalf of *Joh. Wick-*
liff, gives this Testimony, speaking v. i. f. 593-
of Preachers invisibly sent of God; & that invisible sending of God is much better then the sending of Men, and of the private Law, which by the Instruction of the Holy Ghost is written in the Heart; and that the Private Law is much more worthy then the Publick: this he speaks of *Augustine* in his Sixty Fifth Book of Question unto *Orosius*, and further addeth, 'For the Spirit of God is a Law, and they which are moved by the
'Spi-

• Spirit of God are led by the Law * of God ;

* These are also said to be the Words of Pope Urban, pleaded by *Io. Huss.*

‘ And who is he that can worthily Resist against the Holy Ghost ? Who-
soever therefore is led by the Spirit of God, albeit his Bishop doth say him Nay, let him go freely ; for the Law is not appointed for the Just Man : Where the Spirit of God is, there is Liberty ; and if ye be led by the Spirit, ye are not under the Law. From whence he infers thus, *viz.* ‘ Behold, here it is affirmed, that the sending by God through Inspiration is not bound under the Bondage of the Law ; for that Law is more worthy then the publick Law : Secondly, That the Law is made for Transgressors and Offenders, and not for the Just : Thirdly, That whosoever is led by the Spirit of God, although his Bishop stand against him, he may proceed unto a better Life. Whereby it is evident, that a Deacon or Priest disposed to preach, and being led by the Spirit of God, may freely preach the Gospel of Christ, without the Spiritual Licence of his Bishop : it is evident for so much as it is good that a Deacon or Priest do live well, and preach fruitfully, *Ergo*, he may proceed from Idleness unto the Labour & Office of Preaching, and so unto a better Life. See

See here how plainly these things make for us, and against our Opposer, and his Gain-saying the Immediateness of Christ's saving Illumination, & the sending the Spirit to guide all *Christians* by its immediate Motions, wherein his Opposition p. 47,61. tends to *Atheism*, and to reject the Saving Knowledge of God and Christ ; for that which may be known of God is manifest in man : And the true and living Knowledge of him is by the Revelation of his Son, the Enjoyment of whose immediate Power and Presence is beyond all Outward Teaching, Words or Expressions.

Again, It manifestly tends to *Atheism* to conclude, that no Divine or Saving Illumination is immediately conveyed to man's Soul by his Maker but only by such mediums, as the Scriptures or Man's Teaching ; for then what is Man ? and in what Capacity is his Soul before he either know the Scriptures, or have man's Teaching ? or if there be nothing of a Divine Nature, Life or Light in men immediately from God, who have not those Outward Means, how are their Souls Immortal, and capable of Future Rewards ? And what better then a Beast doth it render man (as to a future Condition) to suppose he hath no Divine Life and Illumination from his Maker,

but

but only that all must be infused into him Instrumentally, through his natural Organs or Sense? And how should he receive a Gospel-Ministry or Advantage by it, if he have no Gospel-Light in him, before conveyed to his Soul immediately by his Maker himself?

To conclude this *Introduction*, let these Positions be seriously considered :

First, To Deny the True God, who is Light, is *Atheism*.

John 1. 4. But to Deny his Immediate Light in Man, is to deny the True God.

Secondly, To oppose that which gives the Knowledge of God, and his Glory in the Face of his Son (and therefore to be without his Knowledge) is *Atheism*.

But to oppose God's Immediate Illumination, or In-shining Light in man, is to Oppose that which would give him the *2 Cor. 4.6.* Knowledge of God, and so to be void of his Knowledge.

Thirdly, To Deny the Immortality of the Soul is *Atheism*.

But to deny the Immediateness of his Divine Life [which is Light] in the Soul, by which it immortally subsists, is to Deny the Soul's Immortality,

Fourthly,

Fourthly, And to go about to stop the Mouth of God from teaching his People Immediately, is the very Way to introduce and set up Atheism.

Because of this *Anti-Enthusiast*, his opposing the Immediateness of Divine Light, Teaching, and Illumination of God's Omni presence, and his immediate Life in the Soul (without which the Soul cannot Immortally subsist, either in a State of Happiness, or as to its own Being) I therefore conclude him, and all who are of his Opinion, to be therein guilty of *Atheism*; which I desire the Lord to give him and them a Sence of unto Repentance, and the Acknowledgment of the True and Living God, and Jesus Christ, and his Light within unto Salvation.

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neth, 1674. }

From a Lover of
Souls,
G. W.

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(18)

ENTHUSIASM

Above

A T H E I S M :

OR

Divine Inspiration and Immediate Illumination by God himself Asserted.

Sect. I.

Divine Inspiration and Immediate Illumination Asserted.

BY his Title [*The Danger of Enthusiasm*] We must understand [*The Danger of Immediate Illumination from God, or God's Immediate Teaching, the Spirit's Immediate Direction and Working, Immediate Revelation and Inward Teaching of God's Spirit or the Light within, the Spirit's teaching Men Immediately*]

dietely by Internal Illumination & Operation, &c.]

According to his own Ex-
plification: See *Danger of
Enthusiasm*. pag. 13, 14, 16,
40, 46. & 60. So that he
should have stil'd his Book
[The Danger of divine In-
spiration] & then his Blind-
ness would more plainly

Entheatus, ένθε-
ατος, afflē numine,
an Inspiration.

Entheatus, numine af-
flatus; in quo
Deus est, ab ipse
Deus, Divine inspir'd.
See the Copious Dic-
tionaries.

have appeared, then by that hard Word [En-
thusiasm] which we are not to understand in
this Controversie, according to the Heathen's
Acceptation of it, as Inspired by their Gods,
nor as their Infused Oracles, received and
taught by their Idolatrous Priests or Sacrifi-
cers; for these we never owned in Principle
nor in Practice; but [Enthusiasm] taken
simply, as a divine Inspiration or Breathing in-
to by a Deity, we do assert and contend for
in the best Acceptation. However the Word
hath been used in Scorn & Contempt by Popes
and their Agents, against Men professing divine
and immediate Inspiration, who have opposed
the Apostatized Church of Rome, and the
Pope's limiting People to believe & worship
by Tradition.

His accusing the *Quakers* with being guilty
of changing God's Method of bringing Men

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Salvation, is as false as his Title contemptuously applyed against us. For our asserting divine Inspiration and the Sufficiency of the Spirit's Teaching, and that Men ought to wait upon God's divine Illumination, that they may be all taught of God, as he hath promised : This can be no changing of God's Method ; but in Order to the fulfilling of his own Promise, which is God's Way and Method, That all his Children shall be taught of him. *The old beaten Path of the Christian Doctrine*, p. 9. leads us to God's Immediate Teaching, which they that oppose, are all out of the *Christian Doctrine*, and Enemies to it.

As for *E. Burroughs* his saying, His pure Spirit is put into the inward Parts to be the *Rule and Guide of Life* in all things; and only by the Teaching of the Eternal Spirit, is the living God known in the Creature, &c. And *W. Penn*'s saying, that our Belief concerning the Scriptures, is that inward Testimony, that we have received from the holy Light within us, to the Truth of those Sayings ; wherefore the Scriptures are so far from being the great Rule of Faith and Practice, that the Light of Christ within is both our Warrant and Rule for Faith in and Obedience to them.

And is this either contrary to God's Method, or quite different from his Way, as this Man grounds

grounds his Objections, let the spiritually minded judge, how he hath opposed the very Tenour of the New Covenant, and God's Promise therein; namely, his Spirit put into the inward Parts, which should guide into all Truth: And this Opposer himself confesseth, *That Christians are said to be one Spirit with Christ; and by the Spirit and Temper, when given us, we know that we dwell in him, & he in us; and if any Man have not the Spirit of Christ in some Measure, he is none of his,* p. 119. This is the Man that undertakes to overthrow Enthusiasm, and doth not own God's Immediate Enlightning & Teaching in these Dayes; but counts it contrary to his Way and Method; but now it is by the Spirit, that we know that we dwell in him, and he in us; and he that hath not the Spirit of Christ, is none of his: See how the Man hath broke the Neck of his own Cause; and surely, if God dwell in us, and we in him; and his Spirit be our Rule to know this, he must not be limited to Silence, or to a being mute from immediately teaching those who are confessed to be made one Spirit with him: And what gross Ignorance is it to limit God's Teaching or Saving Illumination to a Mediate or Instrumental Way of Man's Teaching, as this Man doth, in his denying an Immediate

mediate Way of Saving Illumination, p. 47. which is all one, as if he should tell us, that though God dwell and walk in his People, yet still they are either Strangers to him, or else he is silent from speaking to them, except when they hear outward Preaching, &c. And what is this but to limit the Holy One, & set him and his People at a Distance, when they are his Tabernacle, and he dwells and walks in them?

' That God, Christ, the holy Spirit, do
' by Immediate Illumination of our Minds,
' and without external Teaching by Scrip-
' tures or by Men, shew us, or reveal to us,
' what we ought to do ; and that the Chil-
' dren of God are taught of God, and need
' not any other Teacher, p. 13, 14.

This he excepts against, as quite different from God's Method and Way ; wherein he hath opposed plain Scripture Testimony ; *They shall all be taught of God ; they shall not teach every Man his Neighbour, &c.* But the Anointing which ye have received abideth in you ; and ye need no Man to teach you, but as the same Anointing teacheth you of all things, &c. We do therefore assert the Sufficiency of this Divine Illumination or Heavenly Unction, as being of it self able to shew and reveal to us what we ought

to believe and do in all things; for that it was sufficient, both to make true Prophets and Preachers, and to enable the Holy Men of God to give forth what they spake, as they were moved by the Holy Ghost: And without the Inspiration of the Almighty men cannot truly understand the Scriptures; yet we do not confine the Holy One only to Inward Teaching, or an Immediate Way; though the Sufficiency thereof to them that are turned to it, we do assert; yet by this Divine Inspiration or Immediate Teaching God hath been and is pleased to call out Instruments to testify and preach forth what their Eyes have seen, and Ears heard, and Hands handled of the Word of Life, even the same VVord of Life which they have received; and this only is the equal and powerful Preaching, which flows from the VVord of Life or divine Union within, and not that which comes only by Tradition, Reading and Hear-say, without the Spirit's Guidance. And therefore while we own the holy Scriptures, and outward Teaching, as proceeding from divine Illumination and the immediate Union within, and as a Proof of the Sufficiency thereof, the Man wrongs us, in his endeavoring to beget Suspicion of us, as if we had an aking Tooth against

outward Teaching, or as if the VVork and Office of the Gospel-Ministry it self were the Eye-Sore to us ; as also with dissembling the Matter, heaping Contradictions, with Tergiversation and Shuffling, p. 83, & 92, & 94. And why so ? but because we teach People, give forth Books, &c. While yet it is our Judgment, That Men may be sufficiently taught of God himself by his Light and Spirit within, now under the New Covenant, p. 93. But how proves he this either a Dissembling or Contradiction, when we do not pretend to preach, teach or write without God's Teaching and Aid, wherein we proclaim the Sufficiency thereof, exciting Men to turn from Darkness to the Light, and from Satan's Power to God ; for Power, Life, Spirit, Illumination and Teaching immediately, as he hath taught us; which is no more Contradiction then was in the Prophets, Christ or Apostles, who preached and proclaimed the same thing, as that all God's People and Children should be taught of him ; and the Anointing which they had received from the Holy One should teach them so, that they should need no Man to teach them . but as the same Anointing taught them of all things (a plain Proof of its Sufficiency)

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His supposing, that we direct Men to a Natural Light in them, p. 15. is not true, but contrary to his own Citation before of our VVords, That God's pure Spirit, and the Light of Christ within us, are both our VVarant a d Rule for Faith, and Obedience to the Scripturēs; which therefore cannot be a Natural Light in them.

He grants that Jesus Christ himself revealed the Gospel to his Apostles; and after his Ascension, he, by sending them the Holy Spirit, immediately inspired them with the c'ear Knowledge and Understanding of it: But for us to assert Immediate Inspiration, and the sole Sufficiency thereof, he deems now a changing of God's Method, which he confines to Man's Teaching and the Scriptures; and yet in plain Contradiction to himself, he is made to confess, That the Scriptures attribute it (viz. the saving Work of Grace) to God, to Christ, to the Holy Spirit, p. 18. And further saith, Indeed the VWork of Grace in Men is most properly attributed to God, to Christ, because he is the principal Cause of it, and all other but subordinate; yet the Effect is sometimes attributed to subordinate and second Causes also, though less properly, p. 19. So that we, in attributing the saving VWork of Grace in men to God, to Christ, we take

the

the most proper VVay and Method; how then is this contrary to God's Way and Method? And our referring Men to his inward Light, to be immediately taught by him, doth both shew our owning his making Use of Instruments and outward Teaching, in order thereto, and as subordinate; as also, that they ihall be sufficiently taught of God, when they are come unto him to depend upon his Teaching, as his Instruments are in their Ministry: And this man hath confessed *a Concurrence of the Operation of his Grace and good Spirit, together with the rational Evidence of the Truth of the Gospel, to perswade Men, p. 15.* And is not this Grace and good Spirit Immediate, when it operates in the Hearts? & though God is pleas'd to make Use of Instruments for the Help and Advantage of the weak, it follows not, that either there shall be alwayes need of such a mediate Way of Help, or that he will not immediately teach and operate in these Dayes; for that were still to limit him and his People to a Distance one from another; whereas it is confessed, *That the VVork of Grace in Men is most properly attributed to God, and less properly to subordinate and second Causes:* But saith this man, *The Holy Spirit works the saving Change in Men still, by the VVord of*

of the Gospel, as communicated to Men's Minds by the Scriptures, or by Men's Teaching, the same Doctrine which is contained in the Scriptures. And this in Opposition to our Way (as he calls it) of God's own Immediate Working, p. 16. where observe: First, He limits the Spirit's inward Work, either to the Scriptures or mens Teaching, which excludes all that have not the Scriptures or mens Teaching, from the saving Work or Change in them; and confines all God's People, as Children under Tutors and Governors, that they may be always learning; and then when shall they know the Truth? And of whom do their Teachers learn, and receive the Understanding of the Scriptures? 2dly, To his saying, *That the Doctrine contain'd in them is the Rule of Faith and Practice*: He should rather have said, A RULE subordinate to the great Rule of Faith and Practice, to wit, that divine Light which was the true Prophets and Apostles Rule, in giving forth the Scriptures, & is now the true Believers Rule, in truly believing, understanding and obeying the wholesom Doctrine contained in them, which none truly own, but they who believe in the Light, and follow and walk in the Spirit, which the Do-

Doctrine of Christ and his Apostles directs men to.

His accusing us with opposing mens being enlightened and taught by Christ, to their being taught by the Scriptures, is not true, unless he intended the Scriptures without Christ's Light within; for we assert his immediate illumination and Teaching, in Opposition to mens preferring the Scriptures before the Spirit, and excluding its immediate Teaching in these Dayes: we do not oppose Christ's Enlightning men to the true Knowledge or Understanding of the Scriptures, which proceeded thence.

two several Causes that produce the same Effect, viz. God's Working savingly upon men, and his calling the immortal Seed of the Word, 1 Pet. 1. 23. The Sword of the Spirit, and God's great Instrument or Means, by which the Spirit doth its Work upon Men (meaning the Scriptures) p. 18, 19. In these is he greatly mistaken: For, first, The Spirit and the Word are no such differing Causes; for they are one; and the immortal Word was before the Scriptures. 2dly, This Spirit or living Word doth work upon men, both with and without the Scriptures, as it pleaseth: Howbeit, the Spirit is

is immediate in its inward Manifestations and Discoveries, and is only God's Gift.

And while this man hath granted, *That Christ is God, and God every where present, and so in all Men*, p. 20. He must grant an Immediateness, both of his Presence, Light and Teaching in Man, or else he allows man no Preeminence above a Beast, and endeavours to limit God to Silence in man, unless when he hears outward Teaching or Scripture, which cannot profit him without God's immediate Teaching and inward Speaking.

He is accusing us with jumbling about Christ's being in all Men, and saying, that in Respect of his virtual Presence as Mediator, as when he rules and operates in Men's Hearts by his Authority, and by the Evangelical Law; in this Sense he is not in all Men, p. 20, 21.

And when did we ever say, that he was in this Sense in all men, that is, *as ruling, &c.* or to dwell in the Hearts of all men by Faith? But while 'tis granted, that as God Christ is every where present, and so in all men; it's granted, that he is in all men in some Sense, and his Presence is immediate; and though he does not rule in wicked mens Hearts by his Evangelical Law, and dwells not by Faith in the Hearts of Unbelievers; yet by his Light he reproves them for Sin often, and immediately in their Consciences, and his immediate

mediate Reproofs daily persue the Transgressors, who rebell against his Light; and there is both Vertue and Power in his Presence, immediately to torment the Wicked, and refresh the Righteous; therefore he is not alwayes confined to speak by the *Inſtrumentality and Agency of ſecond Caufes*, as this Oppoſer darkly imagines, who neither rightly knows our Principle to ſtate it, nor doth clearly ſtate his own; but runs into a Multitude of Tautologies, and Repetitions, and Contradictions, that a Body hath ſomething to do to find out the Matter he drives at, though one ſearch his Book with a great deal of Care, Memory and Perspicuity; as for Instance; He confeſſeth both the *Work of the Spirit, and Christ dwilng in the Heart;* and a being made one Spirit with him; as alſo to a *ſuper-natural Revelation and Illumination in the Way of Salvation,* and the *Preſence of God every where, and in all Men;* and yet oppoſeth the immediate Operation of Christ in men, but ſaith, *He doth not teach Men now immediately in Person,* p. 21. * And who ſaith he doth? But if he teach men immediately in Spirit, as to be ſure he doth his own

* Where hath he a Scripture for God's Teaching in Person? Unſavoury Expressions, not according to ſound Words.

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who hear his Voice, it's sufficient. And this man confesseth in Rev. 2, 3. *That it is seven Times said, He that hath an Ear, let him hear what the Spirit saith to the Churches; as every Man in the World hath, that is not deaf;* as also He adds, *That when it (the Doctrine) is communicated to them by Writing, as where it is so by Preaching; yea, saith he, I had almost said or by * immediate*

Revelation, p. 28. Reader, - He had almost observe here how uncertain,

variable and unstable this man is in his own Judgment and Principle; for one while he opposeth immediate Revelation or Enthusiasm, as none of God's Way or Method now; another while he does assent to the hearing of the Spirit, or receiving its Doctrine by immediate Revelation; and so then the Controversie he seems to place, not so much upon immediate Revelation, as the Belief, Obedience or Disobedience of the Doctrine and those Revelations, which he confesseth, *Tis possible Men may have from God, as Balaam had, and Judas and other Workers of Iniquity, that prophesied and cast out Devils in Christ's Name, had, p. 28.* But now you who deny immediate Revelation to the Church of Christ in these Dayes; do ye not therein render the Church inferior to

Balaam,

Balaam, Juda, and those Workers of Iniquity ; nay, I may add to Adam after the Fall, who heard the Voice of God ; and to Cain, to whom also God spok : And I cannot understand how this Man can really own the Doctrine of Christ and the Apostles to be a Rule, much less the Rule of Faith and Christian Practice, as he asserts, p. 22. while he saith, That Christ Jesus doth not savingly enlighten all thos , who yet are savingly illuminated, neither by natural Light, nor by super-natural Revelation in an IMMEDIATE Way ; and addeth, Then it follows that such are enlightened by supernatural Revelation, MEDIATELY or instrumentall , p. 47.

Note here, Reader, that he pretends to own super-natural Revelation, but not in a immediate Way , and a being savingly illuminated, but not immediately ; and yet pretends to own that Doctrine of Christ and his Apostles, which directs both to God's Teaching, and Hearing, and learning of the Father, and coming to Christ for Life, hearing what the Spirit saith, and to wait for the Revelation of Christ from Heaven, and to look for the Appearance of the great God the Father, whom no Man knows but the Son, and he to whom the Son will reveal him : And therefore this man's denying, that

that Christ Jesus doth savingly enlighten, or afford super-natural Revelation in an immediate Way, hath at once excluded and denied both the Knowledge of God and Christ: and this is the very Way to bring in *Atheism*; for what shall assure us either of the Knowledge of God, Christ, Scripture or true Preaching, if immediate Illumination be denied us? And yet this man (to his own Confutation) pretends, *not to exclude the concurrent Operation of God's Spirit upon the Heart*, p. 18. But how should we believe, that he really owns the Christian Doctrine, contained in Scriptures, to be any Rule at all, either of his Faith or Practice, while he opposeth the very thing which it directs us to, viz. The New Covenant, the Spirit's Teaching, immediate Illumination, &c.

Sect. II.

Of the Divine Unction, Light, New Covenant and Use of the Ministry.

And this Opposer will have his Sense and Meaning upon some plain Scriptures, contrary to their very Import; as upon Joh. 2, 20. *But ye have an Unction from the Holy One, and ye know all things.* And again, ver. 27. *But the Anointing which ye have received of him, abideth in you; and ye need not that any man teach ye, but as the same Anointing teacheth you of all things, and is Truth, and is no Lye; and even as it hath taught you, ye shall abide in him:* About this he appears very much puzzled, and cannot tell how to wind off the plain Words on the Behalf of the Anointing, and its full and plentiful Teaching: And after he hath spoken doubtfully about the Sense of this Scripture, he concludes our Notion of the holy Spirit's Teaching Men, that live under the Gospel, *cannot be the Sense of it;* when the Words are plain, *Ye need not that any man teach you, but as the same Anointing teacheth you*

you of all Things : Nor would this render the Design of John in this Epistle and other Writings needless, p. 64. while his Epistle and Writing proclaims the Sufficiency of the Anointing, wherein he writes both to little Children, young Men and Fathers; and what he writes, was, as he had received from the Anointing, and not merely as *Man's Teaching*, and argued no Defect in the Anointing at all, but rather exalts it, and tends to encourage others to continue in it, to abide in the Truth; it being confess, *That both the Apostles & other Believers were established in Christ, by the Anointing of God upon them*, from 2 Cor. 1. 21, 22. As also, *That they were induced at the first to believe the Doctrine to be from God, because they perceived the Anointing of God to be upon them that preached it*, p 66, 67. So that here it is confess, that Believers Establishment in Christ (both Preachers and Hearers) was by the Anointing of God upon them (*as he which stablisbeth us with you in Christ, and hath anointed us, is God*) and that they were induced to believe the Doctrine to be from him, because that they perceived that Anointing to be upon (or in) the Preachers: Surely then there was a spiritual Eye opened in them, so to perceive. And this is our

Method, both for believing, obeying, and saving Men, which one while this Man hath opposed, as contrary to God's Way; another while he confesseth to it; but then he darkens the Matter again upon the Words, Ye have an Unction from the Holy One, and ye know all Things; he gives this Meaning, viz. *Not that by this Unction the common Christians were immediately inspired with the Knowledge of all Truths; but that by it they were assured of the Truth of all things which the Apostles had taught;* and further adds, *It is not said, that this Anointing did teach them all Things, but that it did teach [of] all Things, that is, of or concerning the Truth of all Things, to which it was a Witness or Evidence,* p. 66, 67.

He seems to lay a great stress here upon the Particle [Of] as if the Anointing did only teach them *Of*, or concerning those Doctrines which the Apostles preached, but not the Doctrines themselves; and then who taught the Apostles to preach? Was it not the Anointing? And did not several Gifts flow from one Spirit? But the man overlooks the Words of the Apostle cited by him, viz. *Ye need not that any man teach you, but as the same Anointing teacheth you:* and did not this Anointing teach the Believers in the

the Apostles Absence, and when they had not their Epistles read among them? Or was it only a Witness or Evidence to what they spoke or preacht? Or did it abide in them, not to speak to them in the Absence of the Apostles and their Epistles, but only in their Presence? What a strange Limitation would this be, that indeed endeavours to stop the Mouth of the Anointing? And his denying, that by this Unction the *common Christians* were immediately inspired with the Knowledge of all Truths, leaves the Matter still doubtful on his Part, and seems at least to be a Sense thwarting the Apostles Words, *Ye have an Unction from the Holy One, and ye know all Things.* He should have told, whether he believes that the *common Christians* (as he calls them) were inspired with any Truths necessary to Salvation? If he denies this, then he bids adieu to all divine and saving Knowledge, as to those *Christians*: Whereas the same God that anointed the Apostles to preach, and established them in Christ, did both anoint and establish those Believers, to whom they preached; so, their Ministry was effectual only through that Anointing, which enabled them to preach; And we never denied the Apostles Preaching, in order to direct men to that A-

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noising : All which still prefers the Anointing as the principal Means and Rule, and owns true Preaching, as in Subordination to it ; But does not therefore oppose or deny the Anointing's immediate Teaching, or Sufficiency to save them that believe in , and obey it : And because all are not converted, or come to this divine Union within, or Dispensation of the New Covenant ; God hath been, and is pleased to make Use of such effectual Means, and to accommodate his divine Truth to mens low Capacities, by Preaching and Demonstration of the Spirit, as may be for their Help and Advantage, in order thereto : So that the Controversie is brought to this narrow Compass, viz. our present Opposer pretends to own super-natural Revelation and divine Illumination ; but *not now in an immediate Way, but only in a mediate Way of Preaching and Scripture.*

We own and assert divine Illumination and super-natural Revelation in an immediate Way ; as also, that God is pleased to make Use of such mediate Wayes and Means, as are attended with his Presence and divine Illumination, without which no outward Means can be effectual, or to any real Advantage to the Soul.

This Opposer reckons that God operates
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now only in a *mediate Way*; we own, that God works both *immediately* and *mediately*; as also we assert, the sole Sufficiency of the Spirit's immediate Illumination and Teaching, both as the Ground of the Effectual Ministry, and of saving Knowledge to all that receive it, and attend upon it. And this is the direct and proper *Way*, and Method of God's bringing Men to **Salvation**, as is assented to one while; but another while, saving Illumination in an *immediate Way*, is denied by this contradictory Opposer, p. 47. though in Contradiction to himself, again he confesseth, ‘Christ is the ‘Light of the World by his Spirit, by his ‘Word, by his Works, both miraculous and ‘exemplary, p. 48. whereby he hath granted Christ to be the Light of the World, both in an *immediate* & in a *mediate Way*: How then not in an *immediate Way* (manifest Confusion) And yet he charges us with abusing at unawares that first Chapter of John, ver. 9. And why so? Because we own Christ to be that true Light that lighteth every Man that cometh into the World, in an *immediate Way*, which is no Abuse; seeing, 1st, the very Life that was in him is the Light of men: 2dly, He attempts not to prove that men universally are lighted in such *mediate*

Wayes, as he proposes ; as namely, by the Scriptures outward Teaching, Works and Example, seeing all men have not the Scriptures, and but few knew Christ's Works and Example.

His Accusation of impertinently alledging of Joel 2.28,29. cited by Peter, Act.2.17. *Behold the Dayes come, saith the Lord, that I will pour out my Spirit upon all flesh, &c.* He convinceth us of no Impertinency herein, while from hence we assert this pouring out of the Spirit to be immediate ; as, *I will pour out my Spirit, saith the Lord* : Is not this immediate (as done by himself?) But saith he: *It is not to direct every one what to believe and do without outward Teaching; but to qualify Persons extraordinarily for outward Teaching: It is to enable them to prophesie, &c.* p. 49. Hereby he hath confessed some Persons to be extraordinarily qualified for outward Teaching, and enabled to prophesie by the Pourings out of the Spirit : It seems he owns the Teachers & Prophets to be immediately taught, but the Hearers may not; so that from this Man's Method, the Danger of *Enthusiasm* is not in the *Enthusiasts* themselves, but in their ordinary Sort of Hearers or weak *Christians*, as they are counted, whom he goes about to keep always in that weak

weak State, ever learning, and never allows them the Priviledge of their Teachers, that is, to be Teachers immediately illuminated and taught : And what is this, but to maintain a Trade of Preaching, that People may be always paying , which is not to desire, that all the Lord's People were Prophets ; nor, with *Paul*, to pray, that God would give them the Spirit of Wisdom and Revelation in the Knowledge of Christ, *Ephes. 1.17.* nor to bring People to the divine Anointing within; that is sufficient to teach them : Neither doth this man appear in the Apostle's Mind, who said, these things I write unto you, that you may have Fellowship with us; and truly, our Fellowship is with the Father and the Son : Whereas this man's Method tends to keep the Hearers from this Fellowship, which is in the divine immediate Light of God and Christ.

He seems highly to commend God's Way and Method of Salvation, as to the Plainness and Fulnes of the Revelation thereof under the New Covenant, by which it is fitted to every Capacity, and the innate Goodness of the Laws thereof, fitted to attract and draw mens Wills to accept, embrace and chuse them. These sayes he, Are the Things, I conceive, foretold in that Prophecy, *Jer. 31.*
cited

ised in Heb. 8. under those Expressions of God's putting, giving or conveying his Laws into the Mind, and writing them in the Heart; so that they shall not teach every Man his Neighbour, and every man his Brother, &c.

p. 81.

A plain and ample Confession, 1st, To the New Covenant and the innate Goodness of the Laws thereof: 2dly, To God's putting his Laws into the Mind, and writing them in the Heart: 3dly, So that they shall not teach every man his Neighbour, & every man his Brother. These are sufficient to overthrow all his Work against immediate Illumination, immediate Teaching and Revelation and his confining God's Method of Salvation now to a mediate Way of Teaching and Illumination. To his Addition, That it is not then said, that they shall not be taught neither by Apostles, Evangelists, Pastors or Teachers; but they shall not teach every man his Neighbour, or every Man his Brother, p. 81. But who these Apostles, Evangelists, Pastors or Teachers are, that he would have us always depend upon for outward or mediate Teaching, he does not shew us; nor who they are that pretend to be such by Virtue of an immediate Call or extraordinary Qualification, which he hath seemed to.

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grant before (which surely comes not by Succession from men) He does not tell us who he means, as thus called and qualified, as the true Apostles, Evangelists, &c. were, who were sent of God, and endued with divine Vertue and immdiate Gifts for their VVork, which neither *Baptist*, *Independent* nor *Presbyterian*-Preachers do now pretend to, as heretofore, when they bore the Reproach of extemporary Praying and Preaching by the Spirit, for which they are yet reproached as *Phanaticks*, though undeservedly.

However this man's VVork appears very lame, while he proclaims a *mediate Way* of Teaching and Illumination by the Scriptures, *Orall Tradition*, and by Apostles, Evangelists, &c. p. 47, 73, 81. as God's Method unto Salvation; and all this to oppose an *immediate Way* of Enlightning thereunto. Now suppose we should believe the former with him, in Opposition to the latter; yet still he leaves us in the dark, and at a Loss, in not directing us to those Apostles, Evangelists, Prophets, Pastors and Teachers, truly qualified and called, as where, or among what People they are: As if he should tell us, that the VVay to Heaven, is, to follow certain Guides; but not at all direct us where to

to find those Guides : But although we confess, that God doth with Power endue and send forth his Messengers to preach the Gospel ; yet this no VVay doth oppose his immediate Illumination & Teaching of his People, under the New Covenant, but is a lively Proof and Testimony thereof ; seeing they are immediately illuminated and inspired for that Work, and their Ministry received from the immediate Light and Teaching of God within, tends to direct men to him, that they may be taught of him ; and therein are helpful to men : in order to turn them from Darkness to the Light, which no wayes does imply any Defect in the Light within, but an Alienation in man's Mind, till he be converted ; for there can be no Defect or Insufficiency in God, because he maketh Use of apt Instruments, suited to mens VVeakness, and causeth his own VVorks to praise him ; for he will not have his VVorks idle and useless. Now the Difference between God's immediate Illumination or inward VVork of Power, and his working instrumentally by Ministers or Preaching, lyes here ; the one is the Cause, and the other an Effect ; the one is the absolute VVay or Rule of knowing God, and building up in his Knowledge ; the other a subordinate Help for

for Direction to that Way and Rule: He who is the true Light lighteth every man that cometh into the World: This is not said of his Ministers, but they are sent to direct & turn men's Minds to the Light: *I will pour out my Spirit upon all Flesh, saith the Lord:* But so is it not said of his Ministers, though they direct to wait for it, *I will write my Laws in their Hearns, saith the Lord;* but the doing of this is not ascribed to his Ministers, though they bear witness therof: *Ye have an Unction from the Holy One;* it is not said, Ye have it from the Ministers, though it attend their Ministry, and they are taught thereby, and direct others to it, and to abide in it: *He that establisheth us with you in Christ, and hath anointed us, is God, who also worketh all our Works in us:* It is not said, that his Ministers do so establish, anoint and work all in us, though they be instrumental in God's Hand, to direct men to God and Christ (who is with them) in whom is Life and Salvation, and from whom every good and perfect Gift comes; and to whom be the Glory, and not to man.

From all which let it be seriously minded; First, The Eternal Word, which is the true Light, lighteth every man that cometh

(46)

meth into the World, in an immediate Way.

2dly, That the Promise or more plentiful Effusion or Pouring forth of the Spirit, is also from God himself, and so in an immediate Way to be made good and fulfilled unto them, who walk in and obey that Measure or Degree of his divine Light or immediate Inshining, as it is in their Consciences.

3dly, God also worketh savingly by his Spirit, Light and Power, in an immediate Way, in the Hearts of his People, both by illuminating their Understanding, opening their spiritual Eyes, reviving their Souls, and delivering them from under the Power of Darkness & Sin, giving them Victory by Faith over Temptations, leading them through the spiritual Warfare and Travils, and making them more then Conquerors, in all which they have their Dependence immediately upon God, who is a present and immediate Help in Times of Trouble, as all that truly wait upon him in his immediate Light and Discoveries, do experience.

Sect.

Sect II L

The Prophecy and Testimony of the New Covenant and Gospel-Dispensation rejected from our Opposer's Perversions.

B ut to that Prophecy, They shall not teach every man his Neighbour, and every Man his Brother, &c. *Jer. 31.* This Opposer saith, *Though the Phrase here used seem absolute in Sound, yet it may well be understood in a comparative Sense,* bringing Instances, with his restrictive Meanings upon *Joh. 6. 26. Hos. 6. 6. Ephes. 6. 12.* upon the Particle [*Not*] as *not so much, not only,* wherein the plain Scripture is not his Rule, but his Meaning unfairly added to limit this Prophecy, besides the Extent of the VVords; for saith he, p. 82. *The Meaning may be, that they shall not so much need to do it, that is, teach every man under the second Covenant, as under the first;* yet he would have them alwayes teaching and alwas learning, in a mediate VWay only. But indeed, saith he, *the Words and Phrase used here, seem to be a Strain of Elegancy oft used*

in Scriptures, when to set forth the great Abundance and Plenty of Things, Expressions are used improperly and hyperbolically, in reference thereto, and so are not to be understood properly, but figuratively.

Observe here, serious Reader, that the plain Text of Scripture, fore-telling God's writing his Laws in the Hearts of his People, that they shall teach no more every man his Neighbour, and every man his Brother, saying, know the Lord, but all should know him: This he slightly turns off with this Meaning, or [*May be*] that they shall not so much need to teach every man his Neighbour, saying, know the Lord under the second Covenant as under the first; yet implying, that they shall still much need to say, know the Lord under the New Covenant, though not so much as under the Old: But how agrees this with the plain VVords, *I will be their God, and they shall be my People;* and they shall no more [or they shall not] teach every man his Neighbour, and every man his Brother, saying, know the Lord; for they shall all know me, from the least to the greatest? see *Jer. 31. 33, 34. Heb. 8. 10, 11.* But these Expressions, the man reckons, are used improperly and hyperbolically; and what is his Rule for thus censuring the plain VVords of

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the Prophet and Apostle, and reflecting upon them, equally with us, as *improperly* proposing God's Method and New Covenant Way, to be his own *immediate* Teaching and Knowledge of himself, wherein they shall not teach every man his Neighbour; and yet in Contradiction to himself hath confessed, *That the Work of Grace in men is most properly attributed to God, to Christ, &c.* p. 19. His Instances for such limited Meanings upon several Hyperbolical Expressions (supposed) in Scripture, if granted, prove not these very Texts so improper or hyperbolical as he renders them; and he evinceth not what his Rule is for thus rendering these particular Texts improper and hyperbolical, which so plentifully make for God's immediate Way of Illumination, Teaching and Working under the New Covenant: If he say, other Instances of Scripture compared are his Rule herein; I must deny that they prove these very Texts lyable to such an Exception or Limitation as he puts upon them: If he say that Reason is his Rule, then he owns another Rule, as Judge and Determiner of the Sense of the Scripture, then the Scriptures themselves: But if he pretend the Spirit to be his Rule in this, then the Scriptures are not: Howbeit, the Spirit

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will not contradict its own Sayings in the Scriptures ; and we do not own his limited Sense, Restriction, or private Interpretation of such an eminent Prophecy, as this of the New Covenant ; for no Prophecy of the Scripture is of any private Interpretation ; for the Prophecy came not in Old Time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. And they who deny the immediate Illumination therof, are not like, truly to understand those Prophecies and Scriptures that proceeded thence.

And to his asking, *Why we should so much as once imagine, that these Words of the Prophet should foretell, that under the New Covenant, there should be no need of teaching by man's Ministry, when the whole Current of the New Testament, both in Precept and Example, shew the contrary, p. 82, 83.* Which is as much as to say, that the whole Current of Scriptures of the New Testament shews, that there will be need under the New Covenant of Teaching by *man's Ministry*, which is to allow the New Covenant no Preheminence above the Old ; for in the Time of the Old Covenant the Priests Lips were to preserve the Peoples Knowledge (which yet was not exclusive of all immediate Teaching)

Teaching) whereas in the Dispensation of the New, Christ is both our King, Priest and Prophet, who is given for a Covenant unto the People, for a Light unto the *Gentiles*, and to be God's Salvation unto the Ends of the Earth: Therefore to conclude, that there will be alwayes need of Teaching by man's Ministry under the New Covenant, is contrary both to the Tenour of the New Covenant, the Tendence and End of Christ's Ministry (Which was not of man) and to John's plain Testimony, *Ye have an Unction from the Holy One, and ye know all Things; the Anointing which ye have received of him, abideth in you, and ye need not that any man teach you, but as the same Anointing teacheth you of all things, and is Truth and is no Lye; and even as it hath taught you, ye shall abide in him.* Mark here, the sole Sufficiency and Absoluteness of the Anointing to those who walk in the Light of it, and obey it.

Sect. IV.

*Our Clearness from Error and Incongruity
about the Light within, and our Opposer
justly chargeable with both.*

IT is true, that we affirm the Light of Christ within to be *an absolute Rule*, teaching men that follow it what they ought to know, believe and do; and that it is necessary to call upon Men to believe and obey it, forasmuch as many do not: But I must look upon this man's Inference upon us in this Case [*as supposing for Truth that which is a manifest, gross, and most dangerous and pernicious Error*] to be unjust, viz. *That we suppose, it is not as well necessary to teach men by the Scriptures and by the Ministry to know and believe what is necessary to their Salvation, as it is to persuade them to do what is necessary thereto*, p. 83, 84. Which falsely supposeth a Defect in the Light and in our Ministry, directing thereto: Whereas the Light of Christ is able to teach men, to know, believe, and do what is necessary to Salvation (and to open the Scriptures) as Christ said,

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Believe in the Light, that ye may be the Children of the Light. And how could they be such if the Light did not teach them, both to know, believe and practise what is necessary to Salvation? yet that many men are not come into the Light, though it shine in their Darkness, is very plain, while they rebel against the Light, and know not the Wayes of it, because they abide not in the Paths of it: But what is this to those who are come into the divine Light, and holy Unction within? As for his charging us with *Incongruity of Opinion and Practice, dissembling the Matter, Terciversation and Shuffling, Inconsistency of Pretences and Practices, Pretences for a blind, a perfect Piece of* — p. 93, 94, 95. What's now the Matter, this man appears so envious and reviling? where is the Incongruity? but that men being taught of God himself by his Light and Spirit within, now under the New Covenant, need not be taught by men; and yet for all that, we take upon us to teach the People our selves, p. 93.

Here is no more Incongruity then in God's Teaching, both immediately and instrumentally, in both which his own Power appears and operates: We take not upon us to teach People our selves, nor to hold forth man's Ministry; but Christ teacheth in us and by

us (also shewing forth his own Praise in a Testimony) without him we can do nothing, and his Presence goeth along with us in a living Ministry, both to open the Scriptures, and to shew men their Duty, both in believing and obeying what is necessary: and so our Gospel is not of man, nor by man, but from Christ, and therefore not guilty of this man's unjust Imputation, either of pernicious Error or Incongruity.

As for being against all other mens Teaching but our ovr, p. 94. And yet for the Teaching of the Light within: Unto this I say, we are satisfied that our Ministry is from God and his Light, and have no Reason to have any mens Teaching whatsoever imposed upon us, which does not flow from the Light, nor from God's immediate Inspiration and Teaching, which they opposing, their Ministry is but of man, and by the Will of man. And therefore it is no Inconsistency in our Principle and Practice to confess to the Teaching of Christ's Light within, and to teach others as that teacheth us, in order to turn them to the Light, that they may be taught, as we are; and so to deny all other mens Teaching, who are not taught by the Light within, but gainsay God's immediate Teaching in these Dayes, as this man doth;

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who also falsly accuteth us with this Error, viz. That God doth by a Light, created in every man, sufficiently teach them what they ought to believe and do, p. 87. But this is his Mistake and false Foundation, on which much of his Structure is framed; as also in p. 15. & p. 41, 42. he takes it for granted, that 'tis but a natural Light in men that we direct them to; but this is contradicted by himself, in his confessing, That it is God, Christ, the holy Spirit, by immediate Illumination of our Minds, that doth shew us what we ought to believe and do; and that this is our Notior, p. 13. But his is, not by God's immediate Teaching and Operation, p. 40. So, be sure, God was not with him, in his Study, as his Teacher, in bringing forth his Book against God's immediate Teaching and Operation: And the man is gresly mistaken, in concluding it to be a created, natural Light in man, whilst he confesseth, We ground our selves much upon Joh. 1.9. where it is said of Christ, That was the true Light which lighteth every man that cometh into the World, p. 41. whereas that true Light was neither created nor natural, as a Thing made; for in him was Life, and the Life was the Light of men, Job. 1.4. This Life was not created nor natural in that Sense, but supernatural and divine:

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ever, this man gives us his Sense of this Scripture cited, viz. That Christ indeed as God, Creator, doth enlighten every man that comes into the World, with the Faculty of Reason and Understanding; by which he may know that there is a God, that he is to be worshipped, and that he is placable, and the Difference between moral Good and Evil in many things,

P. 42.

And this he calls Natural Light, supposing it sufficient to direct the Heathen to as much as God expects from them; but not sufficient to direct those that live under the Gospel, to believe, and do what they are bound, viz. To believe Jesus to be the Christ, the Son of God, and Saviour of the World, and that upon Pain of Damnation, p. 42.

Serious Reader, Consider the Tendency and Import of these Things; as, first, He grants, that Christ enlightens every man that comes into the World with such a Light, as that he may know that there is a God, that he is to be worshipped, and that he is placable: And 2dly, grants this, a Light sufficient to direct the Heathen to as much as God expects from them. And is not this then in order to Salvation? If they obey what God expects from them, shall they not be saved? See the man's Contradiction, having before denied,

nyed, that Christ lighteth every man, in order to his Salvation without outward Teaching; when here it is granted, he enlightneth every man, even the *Heathen*, with a Light sufficient to direct them to as much as God expects from them: But 3dly, in calling this *natural, created Light*, he egregiously errs; for how should the *Heathen* or any man else, know that there is a God, that he is to be worshipped, and that he is placable, or be directed to as much as God expects from them, by that which is natural and created, when the Things of God are beyond the natural man's Reach and Understanding, and only to be discerned spiritually? 4thly, Whereas this man supposeith two such different Lights from Christ in man, viz. the one which he calls the *Faculty of Reason and Understanding* in the *Heathen*, sufficient to direct them in the Knowledge and Worship of God, and to as much as he expect from them; and the other in them that live *under the outward Preaching of the Gospel*; the first saving only to the *Heathen*, the second only to the professed *Christians*; the first sufficient to give the Knowledge of God and his Worship, the second the Knowledge of Christ and Salvation by him. I must deny his Distinction of two such Lights in men,

as unscriptural an unsound ; and I must tell him, he hath brought us no Scripture-Proof to convince us thereof, that there are two such different Lights in man, thus limited or distinguished, the one as from God to *Heathens*, the other as from Christ to *Christians* ; and yet both directing to the same End, to wit, Salvation. This kind of mangled confus'd Work is fit to darken Peoples Minds from the Knowledge of God and Christ, and Salvation; whereas that first Chapter of *John* is plain, without any such confused Distinction about the Light, or Division between God and Christ, as this man makes about the Light ; for there it is, *In him was Life, and the Life was the Light of men*, ver. 4. *And that was the true Light that lighteth every man that cometh into the World*, ver. 9. Mark here, this Life or Light of Christ is but one and the same forever, the Light of men throughout all Generations ; yea, he was that true Light that lighteth every man that cometh into the World, whose Life or Light cannot (without Blasphemy) be deemed natural and created : Besides, it appears gross Confusion and palpable Contradiction in this Opposer, to conclude that Light not sufficient to direct men to believe Jesus to be Christ , the Son of God, and Saviour of the

the VVorld, which yet is sufficient to direct
the *Heathen* to as much as God expects from
them, that is, to moral Goodness, to know
and worship God; and consequently, to
lead them to Salvation; for in every Nati-
on, he that fears God and worketh Righte-
ousness, is accepted: Now how they should
know and worship God, and be saved, with-
out some living Knowledge and Belief of his
Son, Jesus Christ, I cannot see nor understand,
since that by no other Name under Heaven
can men be saved; and he that believeth not
the Son of God shall not see Life, but the
Wrath of God abides on him, *Joh.* 3. 36.
cited by this man, who also confesseth the
Son of God to be the Saviour of the World,
p. 42. Again, no man comes unto God,
but by his Son, who is therefore universally
held forth, and given for a Light to the *Hea-*
then, to be God's Salvation to the Ends of the
Earth; and it is the World's Sin that they
believe not in the Son of God, and for this
his Spirit reproves them. But since it is
granted, that the *Heathen* by that Light of
Christ in them, may know and worship God,
and practise good Morality, and as much
as God expects from them; its granted,
that they may be godly, and serve God
by the Light in them: but how any should
be

be godly Men & no *Christians*, I must confess we are yet to seek, and not like to have any Scripture-Proof thereof from our Opposer, or any else of his Perswasion ; for it were as uncharitable to judge all void of *Christianity*, who have not the Name *Christian*, as it were untrue to reckon all *Christians*, who have but the Name and Profession of *Christianity*, seeing that it is not the Name or Profession outward that makes true *Christians*, but the divine Life, Power, Unction and Possession of the Nature of *Christianity* inwardly ; as he is not a *Few* that is one outward, but he is a *Few* that is one inward ; and Circumcision is that of the Heart in the Spirit, and not in the Letter.

And as for this man's Knowledge of Christ, that he has by *Oral Tradition*, and that he reckons is derived down successively by *outward Teaching without immediate Revelation or Illumination*, p.47,84. It is no living or saving Knowledge ; & such Method as this man proposes for the Knowledge of Christ (as in Opposition to his *Immediate Enlightning*) is not God's Means : He talks something like a *Papist* ; and his Work against immediate Illumination tends to divert peoples Minds from God's inward Illumination, and and from waiting for the Revelation of his

Son in them: And what is this, but to lead People to be subjected under the *Pope* and Traditions, although many of the Church of *Rome* have confessed to the Truth of divine Illumination and immediate Inspiration more then this man hath done, though in Practice, she manifests her self to be both apostatized and estranged from the divine Light within.

Sect. V.

His silly Temporizing, in espousing the Hiring Priests Quarrel against us.

As to his wishing, *That we did not give too much Occasion to suspect our Integrity*, accusing us with making sad Out-Cries against the publick Ministry, one as well as another, without Distinction: and that we seek to make them odious to the People for their taking Money of them, as Reward of their Labours; and that we compare them with the false Prophets and bad Priests of old, of whom it is said, that the Priests preach for Hire, and the Prophets divine for Money; and

p. 88, 89,
90, 91.

and then he alledges the Priests under the Law taking Money or Moneys worth, as the Provision that God made for them, which was Tythes ; and saith he, when their Tythes were detained and kept back from them, God accounted himself robbed.

To all which I answer, that we have great Reason to cry out against that Ministry and those Priests, who preach for Hire, Lucre, Tythes, or forced Maintenance, contrary to the Practice of Christ's Ministers, who as they did freely receive, did freely give : And such as preach for Hire, and force Maintenance, suing men at Law for Tythes, and imprison such as cannot for Conscience sake to Christ pay them Tythes; such Priests are unnatural and hard-hearted, not at all like Christ's Ministers, who covet no man's Meat, nor Drink, nor Gold, nor Silver, nor Apparel ; but alas, these covetous Priests trouble and cumber men in Courts for Tythes, and cast men in Prisons and Holes, to the Ruin of many poor Families, and causing divers to suffer in Goals till Death, as they have done divers times for a small value ; these Priests value their Tythe-Pigs, &c. more then they do the Lives of innocent men : Oh unnatural, inhuman Hard-heartedness and Cruelty it self ; and oh gross

gross Hypocrisie, for such as are guilty thereof, to call themselves Ministers of the **Gospel** & Messengers of Christ, who are thus unlike him and his Ministers! As for those that robbed God in Tythes and Offerings; these were in the time of the Law and first Covenant, when there was a Commandment from **God** for both, and to bring the Tythes to the Store-house, that the Fatherless, Widdows and Strangers might be relieved, as well as the Priests ; and they robbed God, who did not bring their Tythes to the Store-house.

*Mal. 3. 8,
9, 19.
Deut. 14.
28, 29 :*

But Christ Jesus the everlasting Priest, is come, and hath changed the Priesthood that took Tythes, & made of Necessity a Change also of the Law, and a disannulling of the Commandment : See *Heb. Chap. 7.* But I shall say little here about this Oppression of Tythes ; let the Nation's long Experience thereof speak, and I refer the Reader to these Treatises, viz. *A. P. his great Case of Tythes*, and *F. Howgil's great Case of Tythes*; and so to consider the Rise and Continuance of them.

And it is such Priests as this man himself declares against, that we disown ; as namely, such as are departed out of the Way and caused

caused many to stumble, whom the Lord
hath made contemptible and base
p. 90, 91. before the People, who have not
kept his Wayes, but have been partial, And
so the faise Prophets that have seen Vanity,
and divined Lyes, saying, Thus saith the
Lord, when God hath not spoken (and these
are highly guilty thereof, who now oppole
God's immediate Inspeaking) and have done
so to get Peoples Money by pleasing them,
in prophesying Peace to them, when the true
Prophets prophesied of Judgment, and were
persecuted for it, Ezck. 22. 25, 28.

But faith he, 'Tis possible and too probable,
that there may be some, who for
p. 91. Worldly and Fleshy Respects may
greatly fall short of a faithful Discharge of
their Duty towards the Souls under their
Charge: And if there be any, that by daubing
with untempered Mortar, do betray them; I
am no Advocate for such, they shall bear their
Burthen. And yet he is an Advocate for
the Tyth-taking Priests and Ministers, who
receive Money of the People, as a Reward
of their Labours: And thus he varies, shuf-
fles, wheels about and insinuates, like a man-
pleaser and Temporizer; one while he talk-
p. 41, 86, 87. like an Anabaptist concer-
ning the Light within as na-
tural!

tural, created ; and his tying up the Spirit's
Baptism to its Effusion in miraculous Gifts :
Another while, like one turned back
to the National Priests : Another p. 56.
while, like a *Papist*, or one popish- p. 88,
ly affected, for Oral Tradition and a 89, 90,
Knowledge of Christ derived suc- 123.
cessively by outward Teaching p. 47. 84.
from the first Preachers : Another while he
talks like one *Atheistical*, in ren-
dering that Light (spoken of in p. 41, 42.
Joh. 1. 9. (which lighteth every man that
cometh into the World) but a natural Light
and not sufficient for Salvation.

But again, to what he grants of the Cor-
ruption of some publick Ministers, who are
wordly and fleshly Daubers and Betrayers,
I shall grant to what he further adds, *That it*
is unreasonable and Unchristian to condemn
the Righteous with the Wicked, and to censure
all for some's sake : This indeed were unchris-
tian, but unjustly cast upon us, p. 91. How-
beit, I shall proffer him fairly, that if he can
shew us such Ministers, as are Righteous,
men fearing God and hating Covetousness,
that teach the same Doctrine the Apostles
taught, which the Light of Christ within
witnesseth to, p. 88. And that can prove
their Call & Authority to preach, to be from

Christ, and that approve themselves as his Ministers, in all Humility and Faithfulness, we shall own them ; but while we do not find such among the publick Parish Priests and Ministers, who force Tythes and Hire from People ; we ought not to be blamed for our Separation from them.

Sect. VI.

Our Opposer's Confusion and self-Contradictions collected and examined.

< **T**HIS Opposer of *Enthusiasm* hath run himself into manifest Contradictions, whereof these following are some.

He seems to plead for Christ's *injoyning* his Followers to be humble and lowly in Heart, to esteem others better then themselves, to speak *Evil of no man*, in *Meekness* to instruct, to overcome Evil with Good, and not to judge, and the like, p. 6.

And yet in Contradiction to himself, he takes upon him to judge and vilifie us, to speak *Evil of us*; yea, to have been *walking in Darkness*, and to be *but carnal*, &c. p. 9. Doth he not here judge?

That

That all the Children of God are taught of God, and need not any other Teacher: This our Sense and Method he opposeth to God's Way, *as being quite different*, p. 14. And saith, that God's Way and Method of directing men what to believe and do, *is not by his immediate Teaching and Operation*, p. 40.

But in plain Contradiction to himself, he confesseth, *That the Scripture attributes it (to wit, the Work of saving Grace) to God, to Christ, to the holy Spirit*, p. 18. and saith, *Indeed the Work of saving Grace in men is most PROPERLY attributed to God, to Christ*, p. 19.

That the Light, mentioned *Joh. 1. 9.* which lighteth every man that cometh into the World, doth enlighten men by *natural Light*; and that Christ, *as God*, doth enlighten every man that cometh into the World with the *Faculty of Reason*, and affords no other Light to the *Heathen*, then this *natural Light*, as he calls it, p. 41, 42.

Yet in plain Contradiction, he grants, That the Scripture speaks of *Christ's being [in] men*; and *Christ and God every where present, and so in all men*, and that the *essential Presence of Christ, as God, is present to every man*, p. 20, 21.

Ob-

Observe Reader, how plainly he has broke the Neck of his Cauſe here: For if Christ, as God, be essentially present in all men, and to every man, and this God be Light, then the Light that is in every man is not natural nor created, as he hath affirmed the Light of Christ, *as God*, to be: - And as for his Distinction between the *essential Presence* of Christ and his *virtual Presence*, p. 20, 21. it is unscriptural: Neither can we believe, that the Presence of God and Christ are so distinguished or divided; as this man implies, viz. That *God's essential Presence should be in all men*, and yet *not Christ's virtual Presence*: What Scripture hath he for these Words? Is there any Virtue in Christ's Presence, that is not in God's Presence? Is not the Father, Son and Holy Spirit one Being, though different as to Relation and Degrees of Manifestation? But how plainly contradictory is it, one while to confess Christ's being *in men*, his *essential Presence*, *as God*, to be *in all men*; and yet that *his Light in the Heathen* (or greatest Part of men) is *natural and created*. O monstrous Inconsistency!

He affirms, that the Form of Doctrine delivered to the Christians, to wit, the Scriptures

tures, was to be the Rule of Faith and Christian Practice, to rule and govern themselves by, p. 22, 23.

And yet confesseth, That those who are sincere, make it their dayly Care and Endeavour, to walk according to the Light and Guidance of that Rule that hath its Seat in their Conscience, p. 40.

Observ. Here he has found another Rule than the Scripture, to wit, the Light in the Conscience: Though it is true, the Apostles Doctrine contains Rules; but the Light within that gave it forth, was *The Rule*, the Chief or Highest Rule, for Guidance and Power, and that wherein was the Power of Rule and Government to all true Christians.

He gives this Judgment against us, viz. That in Truth there is no Light in us, how much soever we vainly boast of it, he sayes, p. 40.

And yet hath confessed, That the essential Presence of Christ, as God, is in all men; and that Christ doth enlighten every man with a Faculty of Reason or natural Light: by which he hath acknowledged some Light to be in every man, though it is true, they that speak not according to the Word, it is because there is no Morning in them; yet it follows not, that there is no Light at all in them

them ; for there may be some Light in them before the Morning.

Upon Job. 1. 9. he saith, *that there is no such thing, as that Christ so enlightens all men (as with what he ought to believe and do, in order to his Salvation) without outward Teaching, can be proved,* p. 41.

And yet confesseth, *That Christ indeed, as God, doth enlighten every man, by which he may know, that there is a God, that he is to be worshipped, that he is placable ; and that this may be a Light sufficient to direct the Heathen, to do as much as God expects from them, if they live up to it.*

But in Contradiction again, He calls this *a natural Light, not sufficient, &c.* p. 42.

Observe. What ! A Light sufficient to give the Knowledge of God and his Worship, & that he is placable, and to direct the Heathen to as much as he expects from them, and yet not sufficient to enlighten men with a Knowledge of what they ought to believe and do, in order to Salvation ? Is not this palpable Contradiction, *That Men may by the Light within be directed to acknowledge and worship God, and to as much as he expects from them ; and yet not be saved ?* These can never hold together any more then that the Light in the Heathen may be sufficient to direct them to

as much as God expects, and yet not to believe in his Son for Salvation, according to pag. 42. As if God did not require all men to believe in his Son, when their not believing in him is the very thing for which his Spirit reproveth the World of Sin; and he that believeth not in the Son of God is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the Condemnation, that Light is come into the World, and men love Darkness rather than Light, because their Deeds are Evil, Job. 3. 18, 19. So that it is evident, That Light is come into the World, that men may believe in the Name of the Son of God, and escape Condemnation.

Again, he errs in saying, Paul knew of no such Way to propagate the Faith (as immediate Revelation, and inward Teaching of the Light within) after it was once set on foot in an extraordinary Way, p. 46.

And this he hath contradicted, in his confessing, That the Work of Grace in men, is most properly attributed to God, to Christ; and that the Scripture attributes it to God, to Christ, to the holy Spirit, p. 18. And also he had, almost granted, that the holy Spirit may be

Note, That mens
not believing in
the Son, and their
rejecting his light
within, are equi-
valent, & both tend
to the same End

communicated to men by immediate Revelati-
on, p. 28.

Observ. So then God may and doth work
by his immediate Power and Spirit, for the
begetting men into the true Faith, and it is
only this Spirit, immediately attending true
Ministers, that maketh their Preaching effe-
ctual for the turning men to the Word of
Faith in their Hearts.

Whereas the Tenour and Stress of this
man's Work is against *Enthusiasm* in the best
sense, even against being savingly illumina-
ted in an immediate way; and faith, that the
plentiful Effusion of the Spirit is far from gi-
ving any Countenance to our Opinion of the
Spirit's being given to teach men immediately
by internal Illumination, pag. 60. And on
John 16. 13. he accounteth that this is not a
Promise to guide all Christians by its immedi-
ate Motion, but a Promise to his Apostles,
pag. 61.

And yet in Contradiction to himself in this,
and in Concession to the Truth, he in words
assents to the *Operation of God's Grace and*
good Spirit, pag. 15. And that men are said
in Scripture to be born of the Spirit, to be born
of the immortal Seed of the Word, pag. 18, 19.
But then he is inconsistent again, in account-
ing these different Causes, he hath also con-
fessed

fessed the essential Presence of Christ as God, to be in men, p. 20. And that in Revel. 2. &c Chap. 3. it is seven times said, He that hath an Ear let him hear what the Spirit saith to the Churches, p. 27. And that Christ's Ministers are Ministers of the New Testament; not of the Letter, but of the Spirit, p. 33. That he accompanies their Ministration with the Presence of his Grace and Power, p. 38. And also he asserts to the inward Assistance of his Spirit, p. 41. And faith, It is the Spirit that beareth witness, because the Spirit is Truth, p. 55. And on 1 Joh. 2. Ye need not that any man teach you, but as the same Anointing teacheth you; he grants that the Apostle's Meaning must be, That they needed not from him, or any other man any teaching, that could give them greater Assurance of any thing then that Anointing gave them of Jesus his being the Christ, and of the Truth of that Doctrine; that Anointing being God's Witness from Heaven, pag. 68. And that the Spirit doubtless is not wanting to assist the sincere Endeavours of men, in searching after the Sense of the Scriptures, p. 69.

Howbeit, for men to be guided by the internal Teachings of the Spirit, without outward Teaching, this he calls our Wild Notion; And yet citeth Rom. 8. 14. As many

as are led by the Spirit of God, they are the Sons of God, p. 71. And Gal. 5. 18. If ye are led by the Spirit, ye are not under the Law, p. 72. And Paul exhorted, Eph. 2. Be filled with the Spirit, in order to their speaking to themselves in Psalms, and Hymns, and spiritual Songs, Ephes. 5. 18, 19. p. 74. And he cites Acts 26. 17, 18. viz. Unto whom I now send thee, to open their Eyes, and to turn them from Darkness to Light, p. 85. Now I ask; If this Darkness was not within, that they were to be turned from? And if this Light, they were to be turned to, was not also within in some Degree, and that in an immediate Way? And also, Did not the Apostle turn the Gentiles to the Light, that they might receive Forgiveness of Sins, and an Inheritance among them that are sanctified by Faith that is in Christ?

Further, he confesseth to the Truth in these words, If all good Christians then had been guided by an infallible Light within, they would not have needed to have bin taught and re-taught what were the first Principles of the Oracles of God, as some of them were, Hebr. 5. p. 105. Is it not plain here, that he hath placed the Fault or Deficiency upon those that needed so to be taught, as being wanting

awanting to themselves (not following the Infallible Light within) and not upon the Light it self? but justified it as a sufficient Rule and Teacher; and that they that are guided by it need not mens Teaching. And he also confesseth, *That the Humble God will teach, and the Meek he will guide in Judgment*, P'al. 25. And also, *that the Spiritu-*
ality of Christians is such, that they are Par-
takers of the spiritual and divine Nature, or
Likeness to Jesus Christ in Purity, in Low-
liness, Humility, Meekness, and in Love
to God, and Charity to men, in Peace and
Gentleness, in Contempt of the World, &c.
on the Account of which spiritual Qualifica-
tions Christians are said to be one Spirit with
Christ; and by this Spirit and Temper we
know that we dwell in him, and he in us; and
if any man have not the Spirit of Christ in
some measure, he is none of his, pag. 119.
Is not this a plain Confession to the Immedi-
ateness of Christ's In-dwelling in us? And
does not he then teach us by himself imme-
dately? It is also confessed, *We are also ex-*
horted in a due Sence of our own Weakness
and Insufficiency, and of the great Need we
have of the constant Assistance of God's holy
Spirit in all, to make instant and important
Supplication to God for it, p. 122. Here he
plainly

plainly grants to the Necessity of Divine Inspiration and immediate Assistance of God's holy Spirit; which plainly overthrows and confuteth the Body of his Work to the contrary.

And further observe, that in his Postscript he confesseth, *That he hath not so plainly represented the Nature of Faith, which is the condition of the New Covenant; and that he that Believes and considers Christs Doctrine, must needs be under the Influence of the most powerful Motives to Repentance of a bad, and lead a good Life: And that Faith works that Change in men, by which they become new Creatures, are born of God, and sanctified; and that it doth evidence to the Soul of things not seen; and that a Believer is described by his coming to Christ, John 6. 35. For mens coming to learn of him is the Effect of their believing him to be the Son of God; and Believers are described by the Receiving of Christ, John 1. 12. As many as received him, to them he gave Power to become the Sons of God, even to them that believe on his Name; and that Believers are described by their trusting in Christ or relying on him, Eph. 1. 12. p. 135.*

Now mark, serious Reader, how he has confessed to the Truth of Believers coming to

to Christ to learn of him, receiving Christ, trusting in, and relying on Christ: And what is this but a Confession to a Believer's immediate Enjoyment of Christ himself, and his immediate Teaching and Assistance: For if men come to Christ, to learn of him, or be taught by Christ himself; is not this immediate, and the End of Outward Teaching, to those that come to this Blessed Attainment: See how the man hath justified that *Enthusiasm* (as he calls it) which he hath bestowed so much Pains against.

Now Reader, by this time thou mayst see where the Stress of the Controversie consists, and that it is not about the word [*Enthusiasm*] but about the Doctrine of God's Immediate Way of Enlightening & Working; which this man in a Way of Opposition is pleased to term *Enthusiasm*, and the *Quakers*, *Enthusiasts*, for owning that Doctrine.

Some other more particular Fling sand Groundless Objections he has against us of less moment, which I pass by as Trifles not deserving my Time and treating about.

G. W.

A

A Postscript by another Hand.

Enthusiasm all along used by Plutarch in Discourse about Apollo's Nuan or Prophetess ceasing to give Oracles in Verse, and about the ceasing of Oracles, which was in his time, about Anno 100. after the Apostle John's Decease; this word *Enthusiasm* he uses to that Divination and Inspiration, which the *Heathen* Oracles gave through their Priests.

Clemens Alexandrinus writes, that in his time, which was almost 200 years of Christ, Divine Inspiration was in their Assemblies: For in his 3d Book of his *Pedagogus*, cap. 11. thus he complains of some, who did not abide in that which they had tasted in the Assembly, nor walk in it, and worthy of it, or else dissembled it; saith he, These putting away the inspired Thing (*εὐθεούς*) of the Congregation, after their Departure thence, are like them with whom they converse; or else they are found to be such as they were not thought to be.

Eusebius, lib. 9. *Ecclesiastical History*, faith, Prophecy continued till *Constantine's* time, which was above the 300 year. of Christ;

his words are these, If any man inspired by the Grace of God should speak unto the People, they all with great Silence, fixing their Eyes upon him, gave such Attention, as if he had brought them some Errand from Heaven. See *Jacob Acontius*, Satan's Stratagems, p. 128.

The same *Clem. Alex.* saith, *Stromat.* lib. 5. *Exod.* 33. *Mosie* saith, Shew me thy self; evidently noting, that God cannot be taught to men, nor expressed by words to men; but that he can only be known by that Power which is of him self.

The same, lib. 2. cap. 4. *Pædagog.* saith, Before sleep it is a holy thing to give Thanks to God, as enjoying his Bounty and Favour, so as we go to sleep divinely inspired.

The word is, ενθυμητος, divinely, inwardly; for he is a Greek Writer. Of ενθυμητος contracted is made ενθυμησια, whence comes the word Ενθυμησια, *Enthusiasm*; not *Enthysiasm*, as it is in the Latin Dictionary, of Ενθυμησια, which is another word signifying sacrificing. I have found where the Mistake is by searching the Greek; so it must be written *Enthusiasm*.

There was a Sect called *Enthusiasts*, which *Theodorit* speaks of in his 4 Book of his *Ecclesiastical History*.

The

The word in the Scripture is Θεοπνευστος ; the Scripture is called so, 2 Tim. 3. 16. Τερψιθ θεοπνευστος, graphe theopneustos, Scripture breathed of God; scriptura a deo spirata.

Spencer of Prophecy, p. 110. A Synod in Germany, called on purpose again't vulgar Prophecies, declined it, saying, Yet no Church, or Consistory, or University had altogether rejected or condemn'd such kind of new Prophecys; and why would we be first?

Cyprian. Epist. 71. saith, Many things are better revealed to several.

Clemens Hom. a very ancient Book in the primitive Times, sayes, That Operation is more certain then Vision, see p 726, 728.

See *Book of Martyrs*, 2 column, of the Prophecy of *Huss*; and certain others in the History of *Luther*. 3 vol. of Dr. *Sands*, *John Rogers*, &c. *John Fox* himself touching the Lady *Hennage's Recovery*; see his Life.

Bishop *Jewel* fore-told the Reformation, Bp. *Ridley's* Buring, & his own Sicknes, & then the precise day of his death; see his Life.

THE END.

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